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THE DIVINITY SCHOOL NEWS

The Divinity School of the University of Chicago

Vol. XI FEBRUARY 1, 1944 No. 1

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GREATNESS INCARNATE

Whitehead has said many important things about religion. One of his more unforgettable statements advises us that "that religion will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of temporal fact." Of course, this truth applies primarily to our vision of that divine reality whose worthfulness is supreme and whose greatness remains eternal in the midst of and throughout all changing circumstances. But since religion is the attempt to imitate the divine, this insight has relevance to human incarnations of greatness.

President Hutchins stated recently that one of the functions of a liberal education was to hold before students the "habitual vision of greatness." He went on to say, however, that since every classroom could not contain a Socrates, the students would necessarily have to derive their habitual vision of greatness from the great books. I'm not sure whether Mr. Hutchins regards this as a highly desirable state of affairs, but to my mind, at least, this proposal is an indictment of the condition that obtains in the realm of general education.

Certainly religious education stands indicted in this regard because it is too often true that the only vision of religious greatness that students get is that found in great religious books. But religious education must be more than this if the cause of religion is to be advanced. The aim of religion must be the perpetual reincarnation of religious greatness as embodied in the lives of religious leaders. The supreme test of the truth of an idea is its exemplification in the characters of individual men and women.

The ultimate justification for the existence of a seminary is not the intellectual clarification of religious concepts or the perpetuation of an intellectual understanding of religion. Its ultimate reason for being can be found only in those of its faculty and students who are trying, however imperfectly, to re-enact the greatness inherent in their religion. Whatever be the situation in other areas, in religion truth is finally instrumental to religious devotion or love: The end of intellectual understanding is increased religious sensitivity. A religious truth is a lived truth--a truth

that compels its realization in personal attitudes and behavior.

Religion for the living can only be caught from and transmitted by the living incarnations of greatness. The past inevitably buries its own dead. The vitality of a religion can be determined by the distance in the past to which we must return in order to find its incarnations of greatness. That religion will conquer which can render clear to understanding some greatness incarnate. The clearest understanding of religious greatness is only imparted by example.

When we have seen an individual to whom all created goods and values are as nothing compared to the worthfulness of the source of all created and achieved values; when we have seen an individual who can be denied and stripped of all those goods which men desire and can still find life meaningful; when we have seen an individual who has been tested by more than his share of stark brutal tragedy and is not broken or embittered but still retains the poise and peace that transcends his understanding; when we have met an individual whose mellowness has been deepened and enriched when the cause in which he passionately believed has been defeated and has turned to ashes in his mouth, then we can understand what religious faith is. When we have met a man who can maintain his sense of humor when his deepest convictions are treated with familiarity and in a sportive vein, then we can appreciate humility. When we meet a person who treats the famous as no more than one and the small and humble and unrenowned as no less than one, then we can appreciate Christian equality. When we meet a person whose status in life does not depend upon the suppression and failure of others but who genuinely rejoices in the growth and success of others even though this growth may mean the lessening of his own reputation, then we can understand the purity of goodness. When we meet a person who welcomes a new truth even though his own system of meaning must be thereby discarded and who examines this new truth without a defensive or vengeful spirit, then we can understand the honesty of sincerity--the meaning of disinterestedness--the saying that "the truth shall make you free"--the freedom from and transcendence of idolatry. When we meet a person whose own intrinsic goodness is such that we implicitly and instinctively judge ourselves and find ourselves wanting, then we can understand the power of persuasion and the inherent persuasiveness of value.

With these living incarnations of greatness a divinity school can become the critic of its university.

When the fellowship of the church exemplifies within itself these truths, when the church embodies in its living organism that greatness which transcends existing social values, when the church's spirit differentiates itself sufficiently from its impoverished culture so that it knows that every bell tolls for it, then its status in society is secure. With these incarnations of greatness it can then become the critic of its society. It can then be

its prophet as well as its priest.

And that religion will conquer.

Divinity School Convocation
December 17, 1943

BERNARD M. LOOMER

FACULTY PERSONALS

Still working on the assumptions that it is more important to know where a man intends to be than to know where he has been, and that such knowledge may be useful to Alumni who may wish to see a professor in action again, we publish some of the future plans of some of the faculty members.

Mr. Aubrey, for example, will preach at Vassar College on February 13 and lecture at New Jersey State Teachers College at Montclair on the 15th. February 25-27 he will attend the meeting of the Commission on the Churches and the War in Washington, D.C., and on March 12 will preach at Iowa State Teachers College.

Mr. Barnett brought to the faculty at the beginning of the Autumn Quarter the graciousness and learning of a southern gentleman and scholar. Mr. Barnett first came to the campus in 1924 as a student and since then has been back many times. "But," he writes, "the novelty of coming in 1943 consisted in the shift from the status of a student to that of faculty member. After nineteen years of teaching at Scarritt College in Nashville, Tennessee, the transfer to the faculty of the Divinity School involved many adjustments. In effect, it involved becoming a Freshman again. The orientation course we gave some seventy-five new D.B. students was as definitely an orientation course for the teacher.

"The first major event of the present academic year was the move from Nashville to Chicago. We lived temporarily at two addresses before getting finally settled at 5529 University Avenue, where we purchased a family unit in a cooperative apartment house as the only means of securing the location we wanted. I have deliberately reduced off-campus engagements to a minimum because of the conviction that for the first year my duties on the campus would require my whole attention and effort.

"I was away from the campus for two engagements: (1) My membership is in the Alabama Annual Conference of the Methodist Church. This year that conference met in Mobile, Alabama, November 3-5, and I attended this session. (2) I also attended the meeting of the Department of Christian Social Relations of the Woman's Division of Christian Service of the Methodist Church at Buck Hill Falls, Pennsylvania, December 1-3. I have often said, and it is my increasing conviction, that Methodist women through the Woman's Division of Christian Service constitute the most hopeful single force for world betterment that is at work in the present-day world. I came away from this December meeting of the department with a surer conviction that there is a Kingdom of God and that it can come."

Mr. Blakemore's versatility sometimes amazes me. During the Christmas season he appeared as a rival of Lionel Barrymore in the reading of Dickens' Christmas Carol. But Blakemore surpassed Barrymore in one respect--where the latter is able to achieve only one reading a year, the former did it twice. "He does many things, and all of them

well."

In February Mr. Blakemore will be in Des Moines, Iowa, to attend the Disciples of Christ Drake Conference on "Building for World Mindedness."

Mr. Chave is supervising the development of "A Unified Functional Curriculum" in four local churches--of which we hope he will write more later. He feels a "definite need for co-operation by persons who are interested in creative writing of lesson units at different age levels." He is also working on a co-operative study with a group of denominational leaders of religious education on the general problem of "How To Make Church Membership More Meaningful to Young People."

On January 15 he discussed the problem of the use of the Bible in religious education at a joint meeting of biblical professors, religious educators, and pastors held at McCormick Theological Seminary.

On January 30 he shared in a conference of professors of religious education of the colleges and seminaries of the Northern Baptist Convention. The Conference is to be held in the Divinity School. During the meetings of the International Council of Religious Education, February 7-9, in Chicago, he participated in a joint conference of the research and professors sections on curriculum and program building.

Dean Gilkey gave the address at the memorial service for Rev. T. C. Hume, which was held at St. James Episcopal Church on November 28. All are now familiar with the news of Mr. Hume's tragic death on his way to service under the World Council of Churches, when the Swedish plane on which he was riding was shot down by the Nazis. Mr. Gilkey is a trustee of the newly formed T. C. Hume Memorial Foundation, which is undertaking to provide for the education of Mr. Hume's five young children.

On January 20 Dean Gilkey attended the annual meeting of the Church Peace Union in New York, on the Board of which he succeeded Dear Shailer Mathews. On February 3 he preached at the twentieth anniversary of the present building at the Fountain Street Baptist Church in Grand Rapids, Michigan, and on the 6th at the Sunday Evening Club in Sterling, Illinois. February 20 he will occupy the vacant pulpit of Plymouth Church in Minneapolis, Minnesota, and will speak at Carleton College in the evening. From March 5 to 8 he is to be visiting preacher at Harvard and King's Chapel. He speaks at Lenten services in Jackson, Michigan, on March 15, and conducts a religious emphasis program, under the auspices of the Baptist Board of Education, at Bates College in Lewiston, Maine, on March 21-24.

Mr. Holman, during the past quarter, conducted seminars on "Counseling on Wartime Problems" for the Army-Navy Y.M.C.A. and the Commission on Religion and Health of the Federal Council of Churches, at Champaign-Urbana, Illinois, and Indianapolis, Indiana. The sessions were largely attended by professional people--local clergymen, chaplains, university religious workers and personnel officers, U.S.O. directors, and social workers. Mr. Holman also assisted Rev. Seward Hiltner, secretary of the Federal Council's Commission on Religion and Health, on a similar seminar at Garrett Biblical Institute, Evanston, Illinois, substituting for Rev. Otis Rice, who was taken ill. On September 27 he addressed the Union Ministers' Meeting held under the auspices of the Chicago Church Federation and participated in a panel discussion at a luncheon meeting which followed. Recently he has preached in the Fountain Street Baptist Church,

Grand Rapids, and the Rogers Park and Austin Baptist churches, Chicago. On Wednesday, January 6, he spoke for Paul Saunders at a dinner in the Marley, Illinois, church on "When the Boys Come Home," and on Sunday, January 9, at a forum discussion in First Unitarian Church, Evanston, on "Religion and the Mental Health of Soldiers and Civilians." On two Tuesday evenings in January, Mr. Holman led discussions on pastoral counseling with a group of Methodist ministers in the Morgan Park Methodist Church, and February 1-4, he conducted four two-hour sessions on counseling with Congregational student workers and pastors of churches in university communities in conjunction with the Ministers' Week program of Chicago Theological Seminary.

Mr. Irwin gives us another view of faculty life at the present time: "An aspect of 'Federation': I am a member of at least six standing committees (I've lost exact count), every one of which held not less than two meetings during the autumn, consuming at least two hours at a session. Then there are departmental meetings, two faculties, and the Senate. In spite of all, I still retain faith in the Federation and the University! But anything done beyond this routine was obviously 'by the way.'

"And 'by the way.' the Press published my Problem of Ezekiel two days before Christmas, and a day after, I went to New York for a week of the American Standard Bible Committee. As for the future, this same committee will probably take me to Toronto some time in February."

I noticed that during the Autumn Quarter while Mr. Wikgren was "out of residence" he spent hours per day working in the next office. (I also was about half out of residence, but I needn't explain that now.) Apparently, Wikgren's work was not fruitless--watch for articles to appear in the Journal of Religion.

About Thanksgiving time, it must have been, he spent two days working on Armenian biblical manuscripts in Wichita, Kansas, and spoke at chapel services at the College of Emporia and at William Jewell.

He gave an illustrated lecture on "The Bible through the Centuries" at the Mount Prospect, Illinois, Baptist-Community Church on January 11, and at the Chicago Baptist Institute on February 2.

STUDENT AND SCHOOL ACTIVITIES

The New Testament Club

On December 13 the New Testament Club commemorated its continuous activity on the campus since its origin in 1892. Greetings were read from the former dean of the Divinity School, Dr. Shirley Jackson Case, and from Dr. Edgar J. Goodspeed. Dr. Clyde W. Votaw, who was associated with the organization from its beginnings until the time of his retirement, sent a brief sketch of the early years of the Club. An exhibit of annual programs indicated the variety of interests which had been cultivated in the group.

The last major paper in 1944 will be presented by Professor J. Philip Hyatt of Vanderbilt University on "The Composition of the Book of Jeremiah." He will speak on February 14.

The following meetings of the Club, March 13, April 10, and May 8, will be devoted to committee reports and discussions on the teaching of biblical literature in terminal survey courses for college and seminary students.

THE DIVINITY SCHOOL NEWS

About April 1, 1944, the fourth annual volume of a series of annotated bibliographies of New Testament literature will appear. This bibliography will cover books, magazine articles, dissertations, special studies, and book reviews. Advance orders for this bibliography may be placed with the editor, Merrill M. Parvis, Room 104, Swift Hall, The University of Chicago.

NOTES FROM THE DEAN'S OFFICE

Registration

The total registration in the Federated Theological Schools this quarter is 267 students. This total breaks down as follows: The Divinity School, 108; Chicago Theological Seminary, 119; Meadville Theological School, 18; Disciples Divinity House, 22.

Autumn Convocation

The following students were graduated on December 17, 1943:

Doctor of Philosophy
Albert Rasmussen
Woodbridge Johnson

Workshop

The Divinity School is hoping to hold a workshop during the coming summer dealing with the subject "Religion in Higher Education." The plans for this program are still in the formative stage, but it is expected that the workshop will be in session for a three-week period during the months of July or August.

Bernard M. Loomer

NOTES FROM THE EDITOR

Recently the day's mail brought two letters. When opened in succession, the effect was striking. The first was from Ambrose M. Bailey (D. B. '06) of McMinnville, Oregon, pointing out that the information printed in the last issue that he was "acting as camp pastor at Camp Dodge, Iowa," was only partially correct. He was camp pastor there all right, but that was in 1917. Chagrined, I opened the second letter. It was brief: "I thank you for the copy of the Divinity School Nwws of November 1, 1943, just recently received." That above the signature--below this: "How is it that you do not discern this time?--Luke 12:56."

I am sure there was no collusion, but the cumulative effect was to shake my editorializing to the base. Imagine a historian caught with a fact twenty-five years out of place! And on top of that to be asked bluntly how it is that he does not "discern this time," which, I take it, translated into informal English means "why don't you wake up?" That is to strike him in a vulnerable spot. Likely as not, he once had a consuming interest in the world about him, and turned to history with the hope that he might find some answers there. Necessarily, he must travel the road back before he can return to the present. Meanwhile he is haunted with the thought that he must be missing many things with which those about him so diligently concern themselves. When he does return to the present, it is likely to be with the weariness of the great preacher who said, "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof it may be said, See,

this is new? It hath been long ago, in the ages which were before us." Man has indeed thought out many inventions, but his repertoire of virtue and sin is exceedingly limited. It only seens new because,as the preacher continued, "there is no remembrance of the former generations." Knowing this, one must often sit through the play with the half-formed question in his mind--"Isn't this where I cam in?" And this, to him, is very closely related to the previous question--"How is it that you do not discern this time?"

G. B. Smith Instructorship Fund

Slowly indeed, nevertheless surely, the number of those who have made pledges to pay an annual amount to this fund is increasing--which, of course, means that we are inching our way toward the goal of a living endowment of $2,500 a year. During the past year the increase has come almost entirely from those who have graduated at the successive convocations. Each quarter from 50 to 100 per cent of the graduates have made pledges. I hasten to add that the total number of graduates has varied only from two to nine so that the total number of pledges may not seem imposing. Nevertheless, over a period of five, or ten, or twenty years this proportion of those who make pledges will count--and in a project like this we can afford to be patient.

About the first of April you will all receive notices of the annual Alumni Gift to the University from the office of the Alumni Foundation. At that time we also plan to send you a notice stressing one point --that a gift to the Gerald Birney Smith Instructorship Fund is counted as a contribution to the annual Alumni Gift. In other words, you may, if you wish, make a contribution to the annual Alumni Gift, designating it in the place provided as "restricted" for this instructorship.

Recommended Reading

For those interested in a very modern view of pastoral counseling--The Book of Pastoral Rule, by Gregory the Great (540-604). Chapter 1 opens with these words: "No one presumes to teach an art till he has first, with intent meditation, learnt it. What rashness is it, then, for the unskillful to assume pastoral authority, since the government of souls is the art of arts! For who can be ignorant that the sores of the thoughts of men are more occult than the sores of the bowels? And yet how often do men who have no knowledge whatever of spiritual precepts fearlessly profess themselves physicians of the heart, though those who are ignorant of the effect of drugs blush to appear as physicians of the flesh!" The parts of the book that follow live up to the promise of these first words.

News of Internees

The repatriates from the Far East who returned early in December on the "Gripsholm" in the recent exchange of interned civilians have brought reassuring word about many internees from whom little information has been received in recent months.

Don W. Holter, Ph.D. '34, in service in the Philippines under the Methodist Board of Missions, has been in the camp at Santo Tomas, Manila, through most of the last two years. He found himself unable to accept the terms of the Japanese offer of release upon condition of "co-operation"--the exact meaning of which was "subject to frequent and unexpected extension by the Japanese." His wife and children have been outside the camp in the city and have been able to send him extra food and

supplies and some of his books. One of the secretaries of the Methodist Board writes thus to his friends about the important service which he has been rendering to the other internees: "Dr. Holter, as Chairman of the Internee Relations Committee, which is the liaison organ linking the entire internee body with the official authorities, is in a most influential position, and is considered as virtually the first morale office of the camp. He also has a full schedule of teaching." Two separate sources report Dr. Holter as in good health and spirits.

Langdon Gilkey, son of Dean C.W. Gilkey, who has been teaching philosophy at Yenching University near Peking since his graduation at Harvard in 1940, was interned with his American colleagues by the Japanese within a few hours of Pearl Harbor. The university was at once closed and its students sent home; but the interned faculty had a considerable measure of freedom, first on their own campus, and later in the vacated American Embassy compound in Peking. Last March, however, they were concentrated with other Americans and British in North China at the "Civilian Assembly Center" at Wei Hsien, where they are much more strictly confined within the walled compound of the Presbyterian Mission. Communications have since then been much more difficult than before, and there has been overcrowding, but conditions as to food and shelter have on the whole improved. Gilkey is the Peking representative on the Quarters Committee and in that difficult but important relationship has been in a position to contribute to the morale of the 1,800 internees. Of these, 289 returned by the "Gripsholm," and they report that the 200 Americans left behind have high hopes of another civilian exchange in the not too distant future, in which they hope to be included. Gilkey has preached several times, both in the Peking Union Church and at the camp.

ALUMNI PERSONALS

Alva J. Brasted, D.B. '05, former Chief of Chaplains of the United States Army has been automatically retired from active service since he has passed the age limit. Chaplain Brasted was sixty-seven last July 5. He says, however, that he has never been in better health in his life and has never put in more hours of work each day and has always enjoyed the work of the chaplain. He will continue as editor of the Army and Navy Chaplain and as Army Superintendent of Christian Endeavor. He is also doing some writing. It is possible that some church whose pastor is serving in the armed forces might be able to secure Chaplain Brasted as interim pastor.

George W. Chessman, D.B. '09, is pastor of the Westbrae Baptist Church Berkeley, California.

Guy Crippen, D.B. "11, began his work as minister of the First Baptist Church, Madera, California, on December 12, 1943.

Clarence W. Kemper's, D.B. '12, First Baptist Church of Denver observed the fifth anniversary of the dedication of their present building on December 5, 1943. During that five years 665 new members have been welcomed to the church, 14 at the anniversary.

Mr. Kemper "was the Christian Mission Preacher for a week at Camp Amache Relocation Center where 7,500 Japanese reside. He came away in complete agreement with Dr. E. Stanley Jones's estimate recently expressed in his article entitled

'Barbed Wire Americans.' This is one of the Missions arranged for all Centers by the Federal Council of Churches."

E. Guy Cutshall, Ph.D. '22, after spending twenty years in educational work, resigned in 1937 to travel and study. Nine months in 1937 and 1938 were spent in travel in Europe, the Near East, and North Africa. Dr. Cutshall has lectured for Rotary International in some sixty cities in the United States. He is now serving as pastor of St. Paul's Methodist Church, Colorado Springs, Colorado, but in addition spends considerable time on the lecture platform. At present he is preparing the manuscript of a book on the subject "Science and the Fate of Man."

William C. Deer, D.B. '22, went to the Congregational Church of Pierre, South Dakota, in October, 1943

Franklin D. Elmer, D.B. '30, closed a very successful pastorate at the Baptist Church of Lockport, New York, on November 7, to become minister of the First Baptist Church of Flint, Michigan. Mr. Elmer went to the Lockport church in October, 1936. During his seven-year pastorate there the church has been greatly enlarged and strengthened, and he leaves it with excellent prospects for a bright future. The Elmers home address in Flint is 902 East Sixth Street.

James Atwell McDill, A.M. '31, accepted a call to become director of stewardship with the Board of Christian Education of the Presbyterian Church, U.S.A., and began his work November 10. He will be associated with the Reverend Luther E. Stein, secretary of the Division of Church Relations of the Board, in the general promotion of the cause of Christian Education.

Mr. McDill has been associate minister in the First Congregational Church of Long Beach, California, since 1941. Before that he held pastorates in Columbus and Marietta, Ohio, and in Quincy, Illinois.

Harold A. Bosley, Ph.D. '33, minister of the Mount Vernon Place Methodist Church, Baltimore, preached in the Rockefeller Memorial Chapel at the University on Sunday, November 21.

Paul W. Bloomquist, '35, entered the Navy chaplaincy in February, 1943, and is now stationed at the U.S. Naval Training Station, at Sampson, New York. Mr. Bloomquist is the author of articles on Navy religious programs published in the Christian Advocate and the Presbyterian and is the editor of the Protestant News Sheet for Sampson personnel.

Fred P. Turner, '34-'35, who is working on his Ph.D. in educational psychology at the University of Minnesota, recently accepted the position of associate secretary of the University of Minnesota Y.M.C.A.

Charles F. Nims, Ph.D. '37, who entered the chaplaincy of the U.S. Army about a year ago, is now stationed at Camp Lee, Virginia. The Nimses address is 218 Danville Avenue, Petersburg, Virginia.

Harvey D. Watts, '37, was assigned back to the Methodist Church of Baker, Louisiana, last November. Mr. Watts left the Divinity School to become director of the Wesley Foundation and instructor in religious education at Louisiana State University. In 1942-43 he taught in the history department there. Since June, 1943, he has been giving full time to the Baker Church.

The Watts have two boys now. Harvey David was born in Chicago, and William Frank was born Nov. 7, 1943.

Erwin F. Bohnfalk, '34, '38, went to Corsicana, Texas, in November, 1943, to become the minister of the First Methodist Church.

Melvin R. Vender, '36, '38, closed a nine-year pastorate at Croswell, Michigan, on January 16, to go to the First Presbyterian Church of Cass City, Michigan. Mr. Vender's pastorate at Croswell was an outstanding success, and he leaves a strong and well-organized church.

Leila Anderson, D.B. '41, director of religious education for the Congregational Conference of South Dakota, whose parish, as we have said before, is the state, now writes with almost startling brevity: "Educational work now includes our Indian churches." To some this may be a cryptic phrase, but to those who know something about what Miss Anderson's work already "included," it is amazing. We hope she will take a day or two off sometime and write a book on "How to do the work of three or four people--and like it."

Dan (D.B. '41) and Frances (Ulrich, M.S. '42) Genung are still hard at work in their All People's Christian Church and Community Center in Los Angeles, California, doing a commendable and successful work with the many nationality groups represented in the neighborhood. They threaten to make their informative Christmas letter an annual event, and we hope they do.

Vernon F. Larsen, Ph.D. '41, was recently appointed to a position as supervisor of testing unit, U.S. Air Corps, Hull Field, Ogden, Utah.

William N. Lyons, Ph.D. '42, Protestant chaplain at the U.S. Naval Air Station, Whidbey Island, Washing-

ATTENTION ALUMNI!

Help us make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. We are especially anxious to receive news about former students in active service with the armed forces. Please fill in this blank and return it to the Divinity School Office, the University of Chicago.

Name_____ Address_____

U. of C. degrees_____ Year_____

Other degrees_____ Institutions_____ Year_____

In service with armed forces:___ Date of entry_____

Branch of service and rank_____

Mailing address_____

New pastorate or other position_____

Book published_____

Election to position of honor or responsibility_____

Interesting project recently accomplished_____

Any other information of interest_____

ton, for the last ten months, has left that station for sea duty.

Emil T. Pietz, '42, resigned his position as pastor of Christ Congregational Church, Racine, Wisconsin, to enter the Army chaplaincy, January 1. Mr. Pietz went to the Racine church in September, 1939, after teaching education and psychology at Sious Falls College and at Persons College. He closes a very successful pastorate.

Robert Newman, '42-'43, who left the Divinity School last summer to enlist in the Army, is now stationed at Camp Adair, Oregon.

Births

To Seward (31) and Helen Hiltner, a son, James Seward, on December 15, 1943.

To Clifton G. (D.B.'41) and Katharine Hoffman of Franklin, Michigan, a baby girl, Frances E. Hoffman, November 29, 1943.

To Chaplain Charles W. (D.B. '41) and Mrs. Phillips, a son, Todd Seitner, on January 6, 1944.

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